

## POETRY.

## MY MOTHER'S VOICE.

My mother's voice! I hear it now,  
I feel her hand upon my brow,  
As when, in heart-felt joy,  
She raised her evening hymn of praise,  
And called down blessings on the days  
Of her beloved boy.

My mother's voice! I hear it now,  
Her hand is on my burning brow,  
And in that early hour,  
When fever throbb'd in all my veins,  
And that kind hand first soothed my pain,  
With healing power.

My mother's voice, it sounds as when  
She spoke to me of holy men,  
The Patriarchs of old!  
And gazing downward in my face,  
She seemed each infant thought to trace  
My blue eyes told.

It comes—when thoughts unallotted throng,  
Woven in sweet deceptive song—  
And whispers round my heart:  
As when at eve it rose on high,  
I hear and think that she is nigh,  
And they depart.

Though round my heart, all, all beside  
The voice of Friendship, Love, had died;  
That voice would linger there:  
As when, soft pillowed on her breast,  
Its tones first lulled my infant rest,  
Or, rose in prayer.

## THE PREACHING OF BUNYAN.

The Bible was his principal library. But with scarcely any other book than this, he was the most eminent minister of his age, if usefulness may be considered the standard of eminence. It is related of the learned Dr. Owen that, on a certain occasion, after having heard John Bunyan preach, with much power and spirituality, and, on being asked if he had been to hear the "tinker," the name by which Bunyan, in reference to his occupation, was scoldingly designated, the doctor replied, "I have indeed; and if, by a surrender of all the human learning I have acquired, I could preach with the ability and the heavenly unction of Mr. Bunyan, the sacrifice should be cheerfully made."

Bunyan is but one instance, among a multitude that could be named, of the talent which might be cultivated and the eloquence which might be elicited, by a careful and truly conscientious and religious study of the book of God. The man who, in his public ministrations, would reason with the most effect, must argue on the principles of revelation. There is presented a system of logic, built on the facts relating to God and eternity, which is unerring in all its rudeness, infallible in all its premises, and inflexible, just, and correct in all its deductions.

He who would arrest the conscience of the cold transgressor, or awaken the stupor of the careless and self-deceived, must pluck his arrows of conviction from the Bible, and aim them, with an eloquence which a deep acquaintance with that book can alone inspire, at the feelings, the sinful habits, and the corrupt but secret propensities of those whom he would recall to duty and to God. It is because the models of inspiration are kept out of sight, and are superseded by a courtly mode of address, and a model of argument built on the basis of carnal reasoning, that so little is done by a large portion of modern preachers.

They go to the people with much fancied strength, but their panoply resembles that of David, armed with Saul's armour. They return from their labor with dissatisfaction, because they see no lasting impression made on their auditory. Unlike David, they refuse the sling and stone; a simple dependence on God, and the efficacy of his truth; and disappointment is the consequence.

## REV. J. A. JAMES, OF BIRMINGHAM.

[From the Rev. R. J. Breckinridge's Memoranda of Foreign Travel.]

I had no letter to Mr. James. But the peculiar relation of our denominations to each other, and of myself to both of them at the present juncture, fortified by the general confidence I had in his character, and the real need of his advice, emboldened me to call upon him. I need hardly to say he received me with great kindness. I had heard him preach before visiting him; and was surprised to find a different impression made on me, by the same person, under different circumstances, to a degree much beyond what I have commonly experienced. He is a thinking man in all situations. And as there is little likelihood that his modesty will ever be offended by these lines reaching his eyes, and as he is so great an object of interest in America, I may venture to say a few words of him.

Mr. James' church, like the places of worship of all dissenters in England, is called a chapel, and is not allowed to have either bell or steeple. They, with wig and cassock, utter and tithes, and numberless and nameless appliances besides, belong exclusively to the pure, apostolical, established, Episcopal Church of England! I chose, however, to go to Mr. James' chapel. I went early—got a central seat, where I could see the whole interior of the house, which is very large, and tasteful, though peculiarly constructed; with galleries on all four sides, and a high, small pulpit advanced about one-third of the way into the area of the room. It was a special service to the young, on the profitability of religion; preached from the 11th verse of the Epistle to Philemon. He entered the pulpit through a steep flight of steps behind it; up which he walked clumsily, and seating himself, seemed for a moment engaged in prayer. After this, he seemed to me to be entirely engaged in looking about the church, on all sides, while the large congregation collected, perhaps to the extent of 1,200 persons, and whilst his clerk below selected, read, and then gave out by four lines at a time, a psalm

from Dr. Watts' version, which the congregation stood up and sung. Thus far the services were peculiar. After this the reading of the Scriptures, prayer, and second psalm, and the sermon, as with us. The sermon was over an hour long, and one of the very best I have ever heard. And after hearing a number of persons in England, both from the pulpit and platform I consider this gentleman one of the very best of their public speakers. His discourse was evangelical, and exceedingly tender—occasionally highly poetical, and even brilliant. He is as all his countrymen are, a broad man, in person; not very high very full-faced; with high, and rather narrow forehead; a nose not unlike that of the historian Gibbon, that is, exceedingly short and turned up rather; his hair is light and uncombed; a very light, restless, nervous-looking eye, and a beautiful set of teeth, finish the detail of a countenance which is in many particulars, unusual. When seen near, its expression is both gentler and more intellectual, than when seen in the pulpit—which is remarkable, as his manner is almost vehement, occasionally, and his happiest style that which is persuasive and pathetic. He speaks without notes, or with very short ones—as do all his brethren whom I have yet heard; and as did, I have no doubt, all the apostles and as must do, all who speak to much purpose.

From the Hartford Watchman.

## COMMUNION OF CHRISTIANS.

Communion in respect to the followers of Christ, we may suppose, means something more than agreement in articles of faith and modes of discipline. Something more than the act of communicating in the sacrament of the Eucharist. It means fellowship in joys and in sorrows, in conflicts and in victories, in labors and attainments, in every thing, which pertains to Christian character, duty or experience. This is the view which Paul seems to have taken of the subject when he says, (ii Cor. 1. 4.) of the Father of mercies and the God of all comfort, "Who comforteth us in all tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God." This is to say, the comforts which we receive from above ought not to be concealed nor shut up in our own bosoms, but imparted to our brethren, according to the principles of the Gospel and the example of its Author. And that this principle of participation applies to the whole circle of Christian experience is evident from the following words of the same inspired apostle, (1 Cor. 12. 12, 26.) "For as the body is one and hath many members, and all the members of that one body, being many, are one body, so is Christ.—And whether one member suffer with Christ, or one member be honored, all the members rejoice with it." This is Christian communion, and the church relationship, is both designed and admirably adapted to promote this communion. In the visible church the followers of Christ become known to each other as such; there they are brought to unite in solemn acts of worship, which, while they draw their hearts nearer to Christ the centre of spiritual attraction, draw them also nearer to each other; there they are bound to each other as well as to the Great Head of the church by most solemn covenant vows; there they recognize the fact that they have a common interest and aim. Is it not to be expected, therefore, that Christians thus situated will feel towards each other, as they feel towards no other persons, and that they will be prepared for a nearer and interesting communion on all the principal points of their experience? But to enjoy this communion in its full sense, it is needful not only to have feelings prepared for it, but also to have free communication in regard to the subjects of it. I am not in favor of telling experiences in mixed assemblies, because human nature will generally not bear up against the promptings of pride, and the account will savor more of vanity than of truth.

But in more private Christian intercourse how can some very emphatical injunctions of the Saviour and his apostles be complied with, unless there be a free communication of experience? How can I impart the comforts which the God of comfort gives me, to my brethren unless I speak of them? How can all the members of the body suffer or rejoice with each unless their sorrows and their joys are communicated? How can Christian friends pray intelligently and earnestly for each other, unless they know something of each other's hopes and fears, conflicts and victories? Would not the most happy results be likely to follow free communications among the followers of Christ? And is it not an evil greatly to be lamented in most or all of our churches, that Christians are such strangers to each other, strangers, I mean, as Christians. If one member of the body of Christ has found comfort and support under deep affliction from a special view of God, or any particular passage of scripture, how happy would be the influence of imparting this comfort to all the members, some of whom in similar circumstances, may not have found the same consolation? How especially would this practice be calculated to benefit the weaker members, and put them in possession of the attainments of the strong? If one member has found a method of successfully resisting any particular temptation how interesting might be the discovery to others who are now under the buffetings of the adversary, and see not a way of escape? If one member has learnt by experience how to overcome a worldly spirit and to lay aside every weight, and deny easily besetting sins, how interesting and useful might be the information to those that are yet in conflict? O how sweet and blessed would be the communion of Christians if they would bring the principles and spirit of the Gospel into this daily intercourse? Witness the happiness of Bunyan's pilgrims while they went on their way conversing on their common interests and dangers. And here let me drop one suggestion as the conclusion of these remarks. Would not social visits and parties among the professed friends

of Christ, be a suitable occasion for promoting Christian communion? And if, instead of conversing on the passing events of the world, or about worldly interests, the followers of Christ in their social intercourse, should more often and more freely converse of their spiritual interests, and hold Christian communion, would they not be great gainers? May not every one of us amend our example in this respect?

## A SPIRITUAL DESERT NEGLECTED.

There may be those who cry "The Temple of the Lord," "The Temple of the Lord," who nevertheless, are not themselves lively stones in that spiritual building. We have seen synodality spread over the moral wastes of half a continent, while the whole energy of it was needed upon the spiritual desert of the owner's own heart. We have seen the whole church the object of apparently the sincerest pity and of the gravest rebuke, while that pity would have been well spent in mourning over personal deficiencies, and every weapon of denunciation have found a fair mark in sins at home.

And more. It does not require a thousandth part the moral energy and self-denial to raise, with a multitude, the loud voice of reproach at the sins of the church or the nation, that is required to quench only one of the minor evil passions of one's own heart. We may boldly point our artillery to the abominations which surround us, while we have not the moral courage to strike one energetic blow at the sinful principles within us. Far more easily can we rush, with the crowd to the assault of other men's sins than boldly face our own and patiently go forward with the work of their destruction. There is something grand and exciting in giving one to another the cry of onward, while there is so noble a mark as the sins of the church or of the nation. But one's own individual deficiencies of character, oh, that small game.

Now, disciple of Christ, we strike not at any tender concern you may feel in the general welfare of the church of God. We care not how broad are your sympathies. We rejoice in the depth and strength of your emotions of interest in the welfare of Zion in her extent. But we do caution you to beware of being drawn, by any object whatever, even Zion's welfare, from the spiritual care and regulation of your own mind. While you mourn over desolations elsewhere, see to it that your own soul is not a moral waste. Let not care for the church consume those energies which the culture of your own heart demands. Zion's present weakness and tarnished honor is owing more, than to any other cause, to the neglect of personal holiness. Your zeal for Zion has no good foundation, indeed is not a spiritual reality, but a shadow only, if it be not based on a well kept heart—if it does not originate in a soul trained to communion with God, and animated with the holy principles of the gospel.—*Boston Recorder.*

From the Edinburg Christian Magazine.

## SELECT SENTENCES—MISCELLANEOUS.

Provided we can humbly wait for free grace, and depend on the word of promise, we are safe.—*Leighton on 1 Peter.*  
The dearer Christ is to my soul, the viler shall I be to myself.—*Braudbury Myst. of Godliness.*

Growing, thriving, and improving in universal holiness, is the great way of the mortification of sin. The more vigorous the principle of holiness, is in us, the more weak, infirm, and dying, will be that of sin. The more frequent and lively the actings of grace are, the feebler and more seldom will be the actings of sin. The more we abound in the fruits of the Spirit, the less shall we be concerned in the works of the flesh. And we do but deceive ourselves, if we think that sin will be mortified in any other way.—*Owen on the Spirit.*

Praying friends are valuable friends; and it is good to have an intimacy with, and an interest in those that have fellowship with God, and an interest at the throne of grace.—*Henry.*

Put all pains, all poverty, all afflictions, all miseries, in one scale, and God's condemnation in the other, and you weigh but so many feathers against a talent of lead.—*Flavel.*

We are really what we are relatively. It is not so much what we are at church, as what we are in our families. Religion in the power of it will be family-religion.—*Life of Philip Henry.*

From the New York Observer.

## PERSECUTION IN PRUSSIA.

Some time since, our readers will recollect, we published an account, from the pen of our French correspondent, of the persecution of a small body of Lutherans by the Prussian government, for refusing to adopt the new liturgy introduced by the king to promote the union of the Lutheran and Reformed churches in his domains. From the following letter of Rev. A. Kewel, pastor of one of the persecuted churches, which we find in the London Evangelical Magazine for July, it will be seen that the persecution still continues, and is extending; that eleven ministers, and forty laymen have been imprisoned; that many heavy fines have been imposed; and that meetings for prayer have been broken up by the police. We understand that seventy of the persecuted families have resolved to emigrate to the United States of America, and that one object of this letter of Mr. Kewel is to procure from Christians in Great Britain, the aid necessary to enable them to execute their design.

"His majesty the king of Prussia expressed a wish, in a royal ordinance dated 27th September 1817, that the Lutheran and Reformed churches in his dominions should be united into one body; and endeavored to promote the same object by the introduction of the new liturgy in the year 1822. This liturgy was at first used only in the royal church at Berlin; but, having been received by many other congregations,

which from time to time followed the example set them, it was commanded in 1830 that all, who had not previously done it, should without farther delay make use of it. Thus, the churches of the two confessions, the Reformed and the Lutheran, which had before had different liturgies, catechisms, &c., which were endeavored to them by the usage of 300 years, were compelled to give up their separate existence. This is a direct violation of the 7th, 10th, and 28th articles of the Augsburg Confession, as well as contrary to the Formula Concordia, the articles agreed on in Smalcalden, and a grievance to the consciences of those who adhere to the doctrines of Luther. Although they willingly acknowledge the good intentions of his majesty in his endeavoring to unite the two churches, yet they cannot consent to violate the solemn vows and promises made in baptism and confirmation; they cannot agree to depart from the doctrines of their fathers; they cannot use a liturgy which does not accord with their conscientious opinions. They think themselves bound to obey the law of Him who has said (Luke xvi. 10.) "He that is unjust in the least, is unjust also in much." And again (Rev. ii. 25.) "But that which ye have already, hold fast: till I come;" and iii. 3, "Remember, therefore, how thou hast received and heard, and hold fast, and repent." And thus St. Paul admonishes Timothy (Tim. vi. 14.) that he should "keep the commandment without spot." They wish for nothing more than to maintain without spot the confession of faith which their church has taught them; and this they have been forbidden to do ever since 1830. Those professors in the Universities and clergyman in the churches, who would not agree to use the new liturgy, have been suspended from their office as teachers in the church of Christ; and when they felt it to be their duty to break the bread of life in private houses, and administer the sacraments according to the forms used from the time of the Reformation, they were punished with imprisonment for so doing. Those of the laity who joined to sing, and pray, and read sermons in their own houses, were punished with fines; and those who had actively engaged in conducting such private services were imprisoned. These punishments were not inflicted because they had transgressed against any of the laws of the country, or because they had neglected or refused to pay the taxes required by the government, but solely and wholly because they would not exchange the liturgy, which has been used for 300 years, for a new one, which implies in those who make use of it a consent to the union of the Reformed and Lutheran churches. They suffer, therefore, purely for conscience sake. They have often petitioned the king, the ministers, the consistory and other authorities, for toleration, but in vain! Most of the congregations have no ministers; the children cannot be baptized, because these who ought to baptize them are in prison; and many fathers have baptized their own children with fear and trembling in this season of suffering and need, and have been sent to prison for so doing. The communion can very seldom be held, and that in the night, when a minister ventures in disguise to go among the people. They go at a time when no one expects them, and many wait for a year together without having an opportunity for partaking of the body and blood of Christ. The meetings for prayer in private houses are broken up by the police. At a place in the duchy of Posen the police pulled the Lutherans by the hair of their head from their knees. The ministers dare not often venture to go among the people, as they are almost sure to be speedily sent back to the prisons which they had just left. Eleven ministers have been sent to prison in this way, several of them two or three times, for three months or more. They were committed to the common prisons of Breslau, Posen, and other places. Forty other persons have been sent to prison on the same charge, and a great number of heavy fines have been imposed.

## SANDWICH ISLANDS.

Letters have recently been received of as late a date as March 27th. The government was becoming settled, order was prevailing, and the state of things among the people improving. A series of meetings held six days in succession about the first of February, when the large church at Honolulu was regularly filled with attentive and solemn hearers of the word of God—the number present from day to day being 4000 to 5000. A number of backsliders gave evidence of genuine repentance, the members of the church were revived, others who had remained in doubt respecting their christian character, became decided and about forty from this class were, on the first Sabbath in March, proposed as candidates for church fellowship. A considerable number were hopefully converted. The revised edition of the New Testament, consisting of 10,000 copies had been printed, and the demand for it was very great. The adult Sabbath-school, superintended by Mr. Chamberlain, embraced in it 1,200 to 1,400 learners.—*Miss. Her.*

## CHOCTAWS.

Extract of a letter from Rev. C. J. Carney, Methodist Missionary among the Choctaws, to the Editors of the Christian Advocate & Journal, dated Red River, June 8th, 1836.

Our congregations are respectable.—New ones are granted us. At all of them we have generally good order, and seriousness has her seat in the countenance of the auditors.—Not unfrequently we hear the mourner imploring for mercy, and the children of God shouting his praises. Our accession of members on trial, this quarter has been about fifty. Our official and lay members are getting on very well. On the 5th instant we closed a three days' meeting. It proved to be a good meeting. At the quarterly conference peace and harmony prevailed. The reports of the members of their several churches were

flattering, and all seemed determined to renew their vigor, and do more in the aid of the good cause. The cry of the mourner and shout of the redeemed were frequently heard throughout the meeting and thirteen were added to the Church all on trial.

Our Sabbath schools are kept up, and the number of scholars increases. We are very needy of books, and anxiously look for the books promised us. I trust they will soon be here. Our Presbyterian brethren are laudably engaged with these people. Their translations of the four Gospels, and extracts from different portions of the Old Testament, with other useful translations, are of great importance to the Choctaws. They, with but one fifth the Church members we have, count seven married ministers, one male and four female teachers, while we have out two missionary preachers, and one the greater part of his time engaged in a school.

FIVE DOLLARS ON QUINEBAUG BANK.—Some two years since a traveller along Rock River in Illinois, found his funds reduced to a single bill for five dollars, and that on a bank so far east that nobody would take it. Again and again was it offered in exchange for needed refreshments but he found the people more ready to give him what he wanted than take his money. At last a gentleman at Dixon's ferry remembering that though worth little or nothing there, the bill might pass in Albany, enclosed it to the Temperance office for Records, and having in return more of these than he wanted he determined to send a copy to each of the eighteen tavern keepers between Dixon and Chicago. The result has been that sixteen of these have banished intoxicating drinks, and now keep temperance taverns.—*Temperance Recorder.*

## Notice.

THE Subscribers have this day associated their interest in the Factorage and General Commission Business, and will conduct the same under the firm of Robinsons & Caldwell, Edmondston's wharf.

JOHN ROBINSON & SON,  
JAMES M. CALDWELL.

The firm of John Robinson & Son, will be continued for the settlement of the affairs of the concern.  
IF The Columbia Times and Gazette, Camden Journal, Cheraw Gazette, Aiken Telegraph and Augusta Constitutionalist, will give the above four insertions, and send their accounts to this office for payment.  
August 5, 39 tf.

## At Retail.

NEW YORK Mess Beef.  
N Connerted Pickled Shad,  
Pickled Salmon.  
For Sale by J. MALLOY & Co.  
July 12, 35 tf.

## For Sale.

THE House and Lot in Front Street, nearly opposite the Post Office, now occupied as a Drug Store.  
For particulars apply at this Office.  
June 25th, 33 tf.

## New Stock.

"THE SUBSCRIBER," intends leaving in a day or two for New York, and shall purchase for this market, a very LARGE and GENERAL assortment of GOODS; comprising all the leading articles usually kept for the COUNTRY TRADE; all of which will be sold for CASH, or on CREDIT, at very low prices. He hopes his former customers, and friends, will call and examine for themselves.  
CASH will be given for COTTON and liberal prices paid.

NOW ON HAND AND FOR SALE.  
40,000 LBS. Superior Bacon all sides.  
1000 pieces Heavy Hemp Bagging  
107 Hhd. St. Croix and Porto Rico Sugars  
50 Casks Thomson Lime  
10 Bbls. Linsed Oil  
100 Kegs White Lead No 1  
33 Coils Bale Rope  
35 Kegs Nails assorted  
20 Bags Rio Coffee  
3 Tierces Rice  
40 Boxes Window Glass  
2 Bbls. Spts. Turpentine  
1 Bbl. Putty.  
AUGUSTUS P. LACOSTE.  
Cheraw, July 29, 38-5

## NEW SPRING AND SUMMER

## Goods.

D. B. MCARN  
ANNOUNCES to his customers that he has just received a very large and unusually complete assortment of seasonable GOODS, which were selected by himself with much care and attention in New York. He therefore feels confident that he is prepared to sell as low as can possibly be afforded in this market. He cordially invites all to call and examine. Merchants from the country will find it an object to call. He may be found in about two weeks at his old stand on Front Street. Among his Goods is a great variety of coloured print muslins, Gingham, Calicoes, Swiss, Jaconet & plaid muslins, black & colored, silk fancy Hdks, Gloves, Stockings, Laces, Parasols, Linens, a large assortment of Gentlemen's summer wear.  
April 19, 1836. 23tf

## Land For Sale.

THE Subscriber offers for Sale, his plantation in Marlborough District, containing 710 acres prime Cotton and Corn land, having about 250 acres under cultivation. It is situated three miles from the Court House and has a comfortable dwelling house and necessary out buildings upon it. Persons desiring to purchase it, can ascertain the terms by applying to C. W. Dudley at Marlborough C. House, or to the Subscriber himself on the premises.  
JOHN R. DONALDSON,  
29 tf.

POLICIES will be used upon Buildings, Merchandise in Store, and on the river and from Charleston and Georgetown; also on Cotton in store. Persons living in the country and towns adjacent by giving a description of their property, can have it insured against loss or damage by fire.  
D. S. HARRLEE, Agent at Cheraw, for Insur. Co. of Columbia, S. C.  
April 10, 1836. 26tf.

Lemon Syrup & Wines.  
10 dozen Lemon Syrup,  
4 dozen Claret,  
4 dozen Port,  
7 dozen Madeira.  
For Sale by J. MALLOY & Co.  
July 12, 35 tf.

## Copartnership.

DOCTORS POWE AND MALLOY  
HAVE associated themselves together for the practice of Medicine in its various branches. Persons desiring their services will be promptly attended to.  
They will shortly have and continue to keep on hand a full and complete assortment of  
Drugs, Medicines, & Surgical Instruments.  
A general supply of  
Paints, Oils, Glass, &c. &c.  
THO. E. POWE,  
A. MALLOY.  
July 21, 1836.

## Law Notice.

ALEXANDER GRAHAM & T. C. EVANS  
WILL practice in Copartnership in the Courts of Law and Equity, of the northern Circuit.  
Cheraw, May 19, 32 tf.

## In Store and For Sale.

1000 PIECES Heavy Hemp Bagging.  
10 Cases fine Drab and Black Hats,  
10 Ditto Drab and Black Sattin Beaver,  
6 Ditto Wool,  
4 Ditto Palm Leaf,  
1500 Pairs Shoes, embracing all sizes and qualities,  
Cotton Osanbags and Cotton Yarn,  
A general assortment of well selected Dry Goods;  
A Good Stock of Hardware and Cutlery, embracing almost every article in that line,  
Sugar, Coffee, Salt, Iron, Steel, Molasses, Stone Lard and Old Wines,  
Crockery and Glass Ware.  
Cash paid for Cotton and liberal advances made on Cotton left for shipment to Charleston or New York.  
BROWN BRYAN.  
Cheraw, S. C., June 1, 31 tf.

## PIANO FORTE MUSIC.

5000 sheets, well selected, just received at the Book Store.  
Also, some boxes of new books, which will be sold fully as low as they can be bought at retail, in New York or Philadelphia.

## For Sale.

30 Hhds Molasses, 20 Barrels of Northern Flour, 5 Tierces of Rice, and a Polo Boat. Apply to A. MUIRHEAD & Co.  
27tf

## Mackarel.

5 BRLS No 1 Mackarel,  
5 Hf " " do  
25 " 3 do  
for sale by J. MALLOY & Co.  
July 18, 1836.

THE Subscriber wishes to purchase for cash a few likely negroes. Those from eight to thirty years of age would be preferred. Any communication on the subject through the Post Office directed to Bennettsville will meet attention.  
D. M. CROSLAND.  
Bennettsville 5th May, 1836, 26 tf.

## Bacon Hams.

1500 LBS. Bacon Hams, for sale by J. MALLOY & Co.  
July 18, 1836.

## Sugar and Coffee.

2 HHDs. St. Croix for family use.  
5 Bags Java Coffee, for sale by J. MALLOY & Co.  
July 18, 1836.

## Removal.

JOHN EVANS & Co respectfully inform their friends and the public generally, that they have removed to a Store recently fitted up on front street, opposite Lacoste & McKay's, where, with an enlargement of their stock of Goods, they will be prepared to suit customers in all mercantile articles adapted to this market on the most favourable terms, and to give fair prices for country produce.  
Cheraw, May 31st 1836 29 tf.

## \$40 Reward

WILL be given for the apprehension of the negro man Eli, and his wife Phoebe; who ran away from the Plantation of Dr. Elberbe on the 25th inst. Eli is a light complexioned negro about 6 feet one or two inches high; he is a very talkative negro especially when under the influence of liquor; he has a stiff leg in consequence of a sore which makes him walk quite lame, he is about 35 years of age. The woman Phoebe is a dark complexioned negroess, about 27 years of age, about 5 feet one or two inches high, she has a scar on her breast about an inch long, which looks as if done with a lash. The above negroes were purchased of Mr. Robert Forbes, near Snow Hill Town, North Carolina, and it is supposed they will make their way to that place, the above reward will be paid for their delivery to Mrs. Douglas, Society Hill, or to John I. Westervelt, Cheraw So. Ca. Or 15 dollars each for the apprehension and detention of either of them in any jail in this State, or North Carolina so that they may be secured.  
Cheraw, S. C. August 2nd, 1836. 38-4f

## Negroes for Sale.

John, coxswain and pilot,  
Harry, prime boat and field hand,  
Edward, boat and field hand,  
Hannah, his wife, good house servant and field hand,  
Hannah, good house servant,  
Guy, prime shoemaker,  
Hector, a shoemaker,  
Cochrin, boat hand,  
Ned, field and boat hand,  
Ben, prime do  
Cyrus, do  
Apply to A. MUIRHEAD & Co.  
March 29, 20tf

## New Goods.

THE Subscriber Respectfully informs his friends and the public, that he has just received his  
SPRING AND SUMMER GOODS,  
Consisting of a very general and well selected assortment of Groceries, Hats, Shoes, Crockery, Hardware, and Cutlery. Also, Paints, Drugs &c. Persons wishing to purchase in this market, would do well to call and see.  
MALCOLM BUCHANAN.  
May, 17th 27 tf.

## Spanish Segars.

4000 best quality. For Sale by J. MALLOY & Co.  
July 12, 35 tf.

## Devon Stock.

THE editor of the Farmer and Gardener (Baltimore) can at all times supply orders for Devon Cattle. This breed is so distinguished for their easy keep and docility, the richness of the milk of the cows, and for the activity and sprightliness of the oxen, that they would be admirably suited to the purposes of southern agriculturists. The happy adoption of the Devonshire Oxen, for the purposes of the farm, will be understood, when it is stated that 4 oxen have been known to plough 2 acres of ground in a day, and a team of them to trot at the rate of 6 miles an hour with an empty wagon.  
Any person wishing to procure them can be supplied by addressing a letter, post paid, to the editor of the Farmer and Gardener. July 19